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western schemes; and the brave Richard Montgomery, friend of Barré, Burke, and Fox, and though recently emigrated, leader in the fatal Quebec expedition. Eight names with short biographical notes are included for the nineteenth century, among whom are: John Brougham (1814-1888), actor and dramatist, as well known in New York as in London or Dublin; Sir John Hagarty, chief-justice of Ontario; John Mitchel, the Irish patriot, who, "in his implacable hatred of England was honest but utterly impracticable"; Sir Charles Monck, first Governor-General of the Dominion of Canada; Thomas Devin Reilly, Irish patriot and exile, and later editor of the *Washington Union*; and Sir Bryan Robinson, judge and member of Newfoundland parliament.

Americans would welcome the growing interest in our history evidenced in the British Isles, if they were assured it was a scholarly interest, devoid of political significance. Dr. Murray however is obviously too anxious to teach Americans a loyalty to the mother-country. However the lecture is worth while as an English interpretation, and quite worthy of thoughtful consideration.

R. J. P.

The First Crusade, the accounts of eye-witnesses and participants.

By August C. Krey, Associate Professor of History in the University of Minnesota. Princeton, Princeton University Press, 1921. Pp. viii+299.

Professor Krey deserves well of students as well as readers of history to whom the original narratives of the Crusaders are either inaccessible or, in these "lack-o-Latin days," not understandable. We wish other scholars would furnish us (and publishers print!) English translations of other unfamiliar even though important sources. For the Catholic historical world, we might add, that mediaeval sources, such as this, ought to be edited by Catholics.

Be that as it may, Professor Krey has brought the most important sources of the history of the First Crusade together in about 250 pages. Two of these sources are translated in full, the *Gesta Francorum et aliorum Hierosolymitanorum* of the Anonymous, and the *Historia Francorum qui ceperunt Jerusalem* of Raymond of Aguilers. Nine other sources, among them Fulcher

of Chartres, Ekkehard, abbot of Aura, Guibert, abbot of Nogent, and Anna Comnena, have been liberally drawn upon, their accounts being inserted in order that the reader may be able to check the statements of one by those of others to contrast feelings or get a more complete and vivid picture of the times. Fourteen letters also are woven into the narrative.

To give all these men (Anna Comnena, of course, would interest us anyhow) due time to tell their stories, many of them tales of discord, bloodshed, hardships and misery, and yet save the reader's patience required not a little ingenuity in the part of the editor. He has done very well in this respect. The story runs smoothly through seven chapters from Clermont to Jerusalem. With the accuracy of the translation little fault may be found. Occasionally Catholic terms are not rendered as a Catholic would render them, a defect to be noted, however, even in more ambitious works such as the *Jesuit Relations*. Not infrequently the English offends. But only he who has attempted to translate the bad Latin of some chroniclers, "neither sophisticated nor highly trained" in the art of writing, will appreciate the difficulty of making a translation that is at once proof against criticism and above reproach in English. There are, however, typographical errors which can not be excused.

The accounts are preceded by an introduction in which the editor fairly appraises the worth of the writers of the narratives and generally prepares the reader for a better understanding of them. Topical discussions on subjects—how news was distributed in the days of the First Crusade, money and prices, military arrangements, expressions of time and of numbers engaged—are very helpful. Illuminating, too, are the brief introductions to the chapters. The notes, however, leave something to be desired. A reference to Caffaro's *Liberatio Orientis*, XIV, will hardly satisfy the curious reader in the matter of the Lord's "yearly miracle" (p. 34). "Indulgence funds" (p. 264) might be explained. The notes might be made much more complete. Finally, many a temper will be sorely tried by the necessity its owner is under to refer to the end of the book for these notes. Four sketch maps occur in the text, but the lettering on these is unnecessarily too small to make the maps very serviceable. Unfortunately, there is no index.

In spite of these, in a sense unessential, shortcomings we have every reason to welcome this book. Teachers who would train their students to search for scattered information, let us say, for evidence concerning foods, forests, atrocities, humanitarian feelings, or to "cut their wisdom teeth" on the problems of criticism, will not find the book too bulky or bewildering. Men and women of common sense, realizing that men and women at all times had more common sense than the fairy tales that pass for history, particularly the history of the Crusades seem to give them credit for, will surely be refreshed by these "first-told" tales. Yet another sort that writes to edify may learn from these crude sketches that genuine edification, from which there is no rude awakening, comes only through the telling of the whole and unvarnished truth.

FRANCIS J. TSCHAN.

Great-Hearted Women. By Mabel Ansley Murphy, Philadelphia: The Union Press. Pp. 164.

This little volume contains short biographies of sixteen women, chosen with reference to the fact that they showed "greatheartedness" in their unselfish service of others. The book is copyrighted by the "American Sunday School Union" and is a book intended for use as a sort of supplementary textbook in Sunday Schools or for the libraries which are often connected with them. It is intended to give "help by reading of others who have suffered as we are suffering, and have had the strength to be strong, or to 'come back' after failure." (p. 5.)

The lives chosen all exemplify what women may do and have done. They are principally those within the past century and a half, and are all chosen from among Protestant Christians—largely, though not altogether, of the quietistic type. While they may not exhibit the heroic piety which is so often seen in the lives of the saints as we know them, they do set forth some vary human, latter-day exemplars which both Catholics and Protestants can afford to imitate to great advantage. The insight into some of the more intimate phases of these lives is valuable to anyone who is on a "quest for the real things of life." (p.6)